now referred to, God is to be *specially* seen in those occurrences of which the cause is unknown. Little attention is paid by them to those dealings and dispensations of God, of which the physical cause is obvious. These, it is thought, may be ascribed to nature, or divided between God and nature, and may be allowed to pass away without its being needful seriously to weigh them and improve them. But wherever there is mystery, wherever the instrumental causes are so remote or so complicated that they cannot be detected, *there*, it is supposed, is the place at which God peculiarly works. We repudiate this distinction as of a most perilous character. We believe that the common events of providence have a physical cause; but we believe, at the same time, ffla at this circumstance does not render them less the work of God. In some cases the cause is obvious, and in others more recondite; but in the one class as in the other we are to discover the operation of Deity. Let us adopt an opposite principle, and we are landed in the most inexplicable confusion ; and ignorance may, with truth, be represented as the mother of devotion, for our religion must be in proportion to our ignorance. An ignorant man can discover no physical cause of an occurrence, and so he must ascribe it to God; but another man has detected a producing cause in nature, and so needs to take no notice of a higher power. According to this system, an event is ascribed, in one age to God, and in a more advanced age to nature. It follows that ignorant countries must be the most pious, and that enlightened nations are necessitated to be infidel in proportion to their progress in science. Eeligion, or rather superstition, is not aware how effectually it is playing into the hands of atheism by the sanction which it gives to such a principle—a principle which would make man's religion decrease as his knowledge

of physical nature is augmented. Yet it is this narrow and superstitious sentiment which produces all that jealousy of the discovery of law, which is still so common among some who profess to be religious. The jealousies which they entertain, and the principles which they lay down, furnish the infidel with the only plausible arguments which he can use in his attempt to banish God from his works.

In dropping the principle for which we are contending, we fall into errors of all sorts and shapes. Thus there are some